

# Milke for Babes.<sup>5</sup>

OR,  
A North-Country Catechisme.

*Made plaine and easie, to the Capacity  
of the simplest. With household  
Prayers for Families, and Graces  
for Children.*

The fourth Impression, corrected and enlarged by the Author, WILLIAM CRASHAVV, Batchellor in Diuinity, and Preacher of the Word of God, at *white-Chappell.*

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To the worshipfull and wor-  
thy Gentlemen, *Eubulus Thelwall*,  
and *Benis Thelwall* Esquires : and  
the rest of the Religious and Christians  
company in their house : and so to the  
whole people of the parish of  
*White-Chappell*, Grace,  
and Peace.



A N purposeth,  
saith *Salomon*, but *Prouerbe 19. 1*  
God disposeth: the  
truth whereof, if it  
were not Gods  
word, appears in  
the daily gouernment of the world.  
This *Milke* was prepared for the  
*Babes* of the Country, and see how  
the most wise gouernor of al things,  
directs both it and mee another  
A 2 way:

## The Epistle

way : Euen to you, who I confesse, were little thought of, when this was written : But hee that is true, when men are liers, is also wise, though wee be fooles, and knowes there be euen amongst you, though so long and so well taught, many that are but *Babes* in Christ, and to be fed with *Milke rather then stronger meate*. And no meruaile if among so many thousands, there be some, *who though in regard of the time ought to be teachers, yet haue need to be taught againe, the first principles of Religion* : For as these that be yong haue not yet learned, so many that be aged haue forgotten what they learned: and as good things are hardly learned by the yong, so easily forgotten by the olde.

Wherefore to helpe them both, let me heere commend vnto them, such I meane, as be eyther yong  
and



## Dedicatory.

and vnskilful, or old and forgetfull. This, which not I, but Gods prouidence hath prepared for them, Not to lay the foundation among you, for; *Other foundation can not man lay* 1. Cor. 3. 11. *then that that is already so well layd, euen Iesus Christ* : My endeauor is only to build ~~on~~ that foundation, though no *pretious stones*, yet some graines of *Gold* or *Siluer* that may abide the fire. I haue annexed hereunto some prayers for Families, not to tie euery one to another mans priuate forme, but for the direction of such Babes in Christ as are not yet able to pray for themselves, and the helpe of the poore who are not able to furnish themselves and their families with greater volumes.

Thus as by *Treaching* I prepare Meate for men: that is, such amongst you as are experienced in the wayes of God : so by *Catechising* I provide

## The Epistle

Mat. 24. 45.  
Lk. 12. 42.

Milke for children, and by both these endeauor to performe in some measure, the duty of *a faithfull and wise Steward in the house of God, in giuing to each one their fit portion of meate in due season.* Now to make all this compleate in it selfe, and beneficiall to vs, it remaines that you also do your parts: First, to your selues in being diligent, reuerend and attentive hearers (not taking it by peeces, as the manner of some is, much to their owne disaduantage and dis-heartning of their Teacher.) Then in bringing your children and seruants to the Church to learne: and examining and instructing them at home in the grounds of the *Catechisme*, without which bee assured that all our labour in Preaching is vtterly lost in many of our hearers, as lamentable experience shewes in many Congregations of this kingdom:

*Dedicatory.*

dome : where after long preaching,  
many are found miserably ignorant,  
only for want of Catechising, when  
they come to giue account of their  
faith, and a reason of the hope that is  
in them. Preuent you this danger  
by these meanes aforesaid. And  
thus (and not by vnlawfull Conuen-  
ticles) make your *Houses Churches* of  
God, as was the house of *Aquila* and *Priscilla*. Thus you will be an honor  
to your Religion, a crowne of glory  
to your Teachers, and fellow labou-  
rers in the worke of your owne sal-  
uation, for the attaining whereof to  
you and yours, I professe my selfe by  
my prayers and paines, in life and  
death,

Rom. 16.3

*Your seruant in Christ,*  
W. Crasshawe.

*White-Chappell. March, 6. 1622.*

A 4

The



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this Catechisme.

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Saint





*Saint Pauls words ap-  
plyable to many of the  
people and professors  
in England.*

**V**Hereas in regard of the time, Heb. 12. 13.  
you ought to bee teachers, you  
haue neede that one teach you the first  
principles of the Oracles of GOD,  
and are such as haue neede of *Milke*,  
and not of *strong Meate*: for euery  
one that vseth *Milke*, is vnskilfull in  
the Word of Righteousnesse, for hee is  
a *Babe*. But strong meate belong-  
eth to them that are of full age, euen  
those which by reason of vse, are exerci-  
sed to discerne of good and euill. *He-  
brews 5. 12. 13. 14.*

*Saint*



*Saint Peters exhortation,  
which I direct chiefly to the  
the people of the North, and  
not vnfitly to the professors  
of this City.*

1. Peter 2. 1. 2.

**L**ay aside all Malice, all Guile and Hypocrisies, and Enuies, and euill speakings. And as new borne Babes, desire the sincere Milke of the Word, that you may grow thereby, now that you haue tasted how gracious the Lord is. 1. Peter 2. 1. 2. 3.

Milke





# Milke for Babes.

OR,

A short Countreie Catechisme.

CHAP. I.

What Man is.

*Question.*

**VV**

Hat art thou?

Answer. A Christian man.

*Q.* Who made thee a man?

*A.* God by his power and wise,  
deme a. a Psal. 136. 3.

*Q.* Who made thee a Christian?

*A.* God in his love and mercy b. b Ephes. 1. 17.  
and 2. 4. 5.

*Q.* What ought a Christian man to know?

*A.* Two things, God and himselfe c.

c Phil. 3.

*Q.* Tell

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Q. Tell me then, what is man?

A. A principall Creature of God,  
consisting of a reasonable soule, and  
humane body d.

d Eccle. 12. 7.

Q. What is the Soule?

A. A spirituall, invisible and im-  
mortall creature, created in Gods I-  
mage, giving life, breath and being to  
the body c.

c Gen. 1. 26. 27  
and 2. 7.

Q. What is the body?

A. A corporall, visible and cor-  
ruptible creature, the house and instru-  
ment of the soule f.

f 1. Cor. 5. 1.

## CHAP. 2. What God is.

Q. VVhat is God?

Ans. What God is in  
himselfe, cannot be knowne a.

a John 1. 18.

Q. Why can wee not know what  
GOD is.

A. Because hee is invisible and in-  
finite b.

b 1. Tim. 1. 17.

Q. How then is GOD to bee  
knowne?

A. Onely so farre forth as hee  
hath

## Milke for Babes. 3

hath vouchsafed to reueale of him-  
selfe c.

c Exod. 33. 13.

Q. What benefit is it to man to  
know God?

Ans. Exceeding great, for it is the  
onely sure way to attaine eternall life  
and happinesse d.

d Iohn 17. 3.

Q. How hath God reuealed him-  
selfe?

Ans. In his Word and in his  
workes c.

c Psalmc 12. 3.

### CHAP. 3. Of Gods Word.

Q. What is Gods word?

A. Gods word is con-  
tained in that blessed Booke that is  
called the holy Bible a.

a Deut. 4. 2.

Prou. 60. 5. 6.

Reu. 22. 18. 19.

Q. Why is that Booke called Gods  
Word?

Ans. Because God made it, and it  
containes Gods will, as a mans  
words declare his minde b.

b Psal. 147. 19.  
20.

Q. But why is it called the Holy  
Bible, or holy Scripture?

Rom. 3. 20.

A. Most worthily, for 1. The  
most

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o Psal. 68. 114.  
p 2. Peter 1. 20  
q Psal. 119. 140  
r 1. Iohn 17. 27.

most holy God made it o. 2. Holy men wrote it p. 3. The matter it handles is holy q. 4. It makes them holy, that loue to reade it r.

Q. How did God make it?

A. Hee inspired holy men, and made them write it s.

f 1. Tim. 3. 16.

Q. But, why would God haue his word written?

A. First that all men might the more easily know it t. Against that it might endure to all ages u.

r Rom. 15. 4  
Iohn 20. 31.

u Deut. 29. 29.

Q. To whom, and for whom did they write it?

Ans. Not to the present times o; persons onely, but for the perpetuall vse, instruction, and direction of the Church for ever x.

x Rom. 25. 4.  
Deut. 29. 29.

## CHAP. 4.

Of the knowledge of God  
*out of his word.*

Q. VVhat is reuealed of God in the Scriptures?

Ans. Two things, the one touch-  
ing

# Milke for Babes. 5

ing God himselfe, the other touching his seruice and worſhip.

Q. What is then reuealed to vs; touching God himselfe?

Answered These poynts 1. That there is but one true God y. 2. That there bee three persons in Trinity, yet but one God z. 3. That this God is infinite, Inuisible, Omnipotent, most Wiſe, Juſt, Mercifull, and Holy a.

y Deut. 6. 4.  
1. Cor. 8. 5. 6  
z 1. Iohn 5. 7

Q. What be these three persons called in the Scriptures?

a Exod. 34.  
1. Sam. 2. 2.  
1. Tim. 1. 17.  
Rom. 16. 26.

Ans. The Father, the word, or Son, and the holy Ghost b.

Q. How can there bee three persons, and yet but one God?

b 1. Ioh 5. 7.

Ans. Wee cannot comprehend it by reason, but wee must beleene it by faith, seeing Gods word sayth so c.

c 1. Tim. 3. 1

Q. How is the Trinity of persons reuealed in the Scriptures?

d Gen. 1. 26.  
& 1. 24.  
Pſalme 110.  
Proverbs 30.  
c 1. Iohn 5. 7.  
2. Cor. 13. 14

Ans. It was intimated, and shadowed in the Old Testament d. but is plainely taught and affirmed in the Newe.

Q. Why was it not made plaine till

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till then?

Ans. Because then God was manifested in the flesh.

ohn 1.14.

CHAP. 5.

Of Gods worship, and  
*the kinds of it.*

Q. **VV**hat is reuealed in the Scriptures, touching Gods worship.

Ans. The matter and the manner of it.

Q. What is there taught vs touching the matter of Gods worship?

A. Three things, the kinds, the degrees and the duties of it.

Q. What bee the kinds of Gods worship?

A. Two, Internall, and Externall g.

1. Cor. 6. 20.

Q. What is the Internall worship of God?

A. That which is performed by the Inner man: the Soule, spirit and affections h.

10. 23. 26.

Q. And

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**Q.** And what is Externall?

**A.** That worſhip of God, which is perſormed with the body and parts of it i, being the outward man.

i Rom. 12. 1.  
1. Cor. 6. 13.

**Q.** What be the degrees of Gods worſhip?

**Anſ.** Three: publike, priuate and perſonall.

**Q.** What is the publike worſhip of God?

**A.** That which is perſormed, in, and by the publike Congregation k.

k Pſal 26. 2.  
& 40. 9. 10.  
& 122. 1.

**Q.** What is the priuate?

**A.** That which is perſormed in our houſes and families l.

l Gen 18. 1.  
Iothua 24. 1.

**Q.** And what is the perſonall?

**Anſ.** That which euery Chriſtian man perſormeth by himſelfe m.

m Math. 6. 5.

## CHAP. 9.

### Of the parts and duties of Gods worſhip.

**Q.** **VV**hat be the parts or duties of Gods publike worſhip?

**Anſ.** To meete together duely  
B 2 with

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Psalme 112.1

Nehem. 8.1.  
the 8.

Ezra. 9.1.4.

Salme 95. 1.

Acts 20.7.

Josh. 24.15.

Tim. 2.8.

Deut. 6.6.7.

Gen. 18.19.

Lu. 6.7.

Acts 17. 11.

Deu. 6.6.

n. 18.19.

Isaiah. 6.6.

with the congregation, in time and place appointed n. And there, first and chiefly to call on God by prayer and thanksgiving o. Secondly, to heare Gods words read and preached p. Thirdly, to partake in the Holy Sacraments q.

Q. And what be the duties of Gods priuate worship in the family?

A. For the family daily to meet together r. And first call on God by prayer and thanksgiving s. Secondly, to read Gods word t. Thirdly, to instruct one another in Religion u. Fourthly to call to minde what was taught in the Church, and apply it to themselves x.

Q. To whom belongs this duty?

A. To the chiefe in the familie, or else he is to appoynt one fit to see it y.

Q. And what is the personall worship that euery one is to performe by himselfe?

A. To retire himselfe euery day into secret, and there betwixt God and himselfe z, first, to lay open his



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his heart, and confesse his sinnes.  
Secondly, to call on God, and giue  
him thanks for his mercies a.  
Thirdly, to reade Gods Word b.  
Fourthly, to call to minde what was  
preached, and make vse of it to him-  
selfe c.

a Psal. 50. 1.

15.

b Psal. 119.

24. 24.

c Deut. 6. 5. &

10. 12. 20.

2. Chron 13.

13. & 20. 20.

**Q.** But what is the internall wor-  
ship of God?

Answer. To honour him with all  
our hearts; to loue, feare and trust in  
him aboue all, and to beleue his  
Word d.

d Iohn 4. 24.

**Q.** In what manner is God to be  
worshipped?

**A.** In spirit and truth, spiritually,  
that is, with our hearts and soules, as  
well as our bodies, and truly, that is,  
sincerely, and heartily, without hypo-  
cricie c.

c Psal. 32. 2.

### CHAP. 7.

Of Gods workes, and  
*the Creation.*

**Q.** **VV** Hat be the workes of  
God, by which he hath

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especially made knowne himselfe?

Answer. Foure: Creation, Gubernation, Redemption, and Sanctification.

*Q.* Now are these the workes of God?

*A.* Thus God created all things by his power, Gouernes them all by his wisdom and prouidence, Redeemes mankinde in his loue and mercy, and sanctifies them hee redeemes by his grace and holinesse.

*Q.* What is the worke of Creation?

*A.* A worke of Gods power, by which hee made the world, and all things in it, visible and inuisible a.

Gen. 1.  
Colos. 1, 16.

*Q.* When did he create it?

*A.* In the beginning, when hee knew it good b.

Gen. 1, 15.

*Q.* Whereof did he create it?

Answer. Of nothing, to shewe his might and power c.

Heb. 11, 3.

*Q.* With what instruments made he it?

Answer. With none, but onely by his Will and word d.

Gen. 1. often  
Iaime 248, 5.

*Q.* In

## Milke for Babes. 11

**Q.** In what time made hee the world?

**A.** In sixe dayes, that wee might moze particularly consider of the creatures c.

c Gen 1. &

**Q.** In what order made he them?

**A.** The meanest first, and better and better every day f.

f Gen. 1. all  
ouer.

**Q.** When made he man?

**Answ.** Last of all, because hee was Lord of all, and might finde all things ready for him g.

g Gen. 1. 26

### CHAP. 8.

#### Of the worke of Gubernation.

**Q.** **VV**hat is the worke of Gubernation?

**A.** A worke of Gods providence, by which hee maintaines & gouernes all things created a.

a Psal. 104.

**Q.** What neede is there of the worke of Gubernation?

29 30.

Nehem. 9. 6

**A.** Because as the world had neuer beene, if God had not made it, so it

**B 4** would

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would not continue, If he did not by  
holde it b.

Gal. 104. 29.

17. 28.

119. 90. 91

Q. But if God gouerne all things,

how then came sinne and mischiefe into

the world?

Ans. Through the diuels malice,

and mans weakenesse c.

Q. But why then suffers he it in the

world?

Ans. Because hee knowes how to

make good vse of it, as a good Physiti-

on can make of the vilest poyson d.

Q. Again, if God gouerne the

world, how comes it to passe, that e-

uill men prosper, that bee Gods ene-

mies?

A. Because they bee men of this

world, and chuse to haue their portion

in this life e.

Q. And why are good men vexed

and afflicted?

Ans. For three causes. First, be-

cause they bee Gods deare children,

and neede chastisement f. Second-

ly, they haue many ill humours

in them, that are to bee purged

and corrected g. Thirdly, their

portions

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portions are reserved for a better life h Luke 16. 15.

CHAP. 9.

Of sinne, and the necessity of  
*the worke of Redemption.*

Q. **VV**hat is the worke of Redemption?

A. A worke of Gods mercy, by which he recovers and saues a portion of mankinde a.

a Lam. 3. 11.

Q. What neede had mankinde to be redeemed?

A. Because man by sinne had lost him b.

b Hos. 13. 9.

Q. What is sinne?

A. Sinne is the breach of Gods Law c.

c 1. Iohn 3. 4.

Q. What are the kinds of sinne?

A. Two, Originall, and Actuell.

Q. How do these differ?

A. Originall sinne, is the sinne of our nature, Actuell, the sinne of our liues.

Q. What is Originall sinne?

Ans. A depnation of our nature  
in

in all the parts and faculties, whereby we are prone to all euill, and vnfit for all good d.

d Psalme 51. 5.  
Genesis 6. 5.

*Q.* What is actuall sinne?

*A.* The breach of Gods Law in our thoughts, words and deedes c.

e Psalme 19. 12.

*Q.* What bee the kinds of actuall sinne?

*Ans.* Two : Commissions, and Omissions.

*Q.* What is the sinne of Commission?

*A.* By which wee doe in thought, word, or deede, that wee ought not.

*Q.* And what is the sin of Omission?

*A.* By which wee faile in thought, word, or deede, in that wee ought to doe.

*Q.* What is the reward of sinne?

*A.* The wrath of God, and all the curses of the Law f.

f Deut. 27. 26.  
Rom. 6. 23.

## CHAP. 10.

### Of the Law of God.

*Q.* **H**ow know we sin, to be sinne?

*Ans.* By the Law comes the

# Milke for Babes. 15

the knowledge of sinne 2.

**Q.** What is the Law?

a Rom. 3. 20.  
and 7. 7.

**Ans.** The covenant of woꝝkes be-  
twixt God and man b.

b Ier. 31. 32.

**Q.** How be Gods Lawes distin-  
guished?

**A.** Gods Lawes are either Cere-  
moniall, Iudiciall, or Morall.

**Q.** How differ these Lawes?

**A.** Thus. Ceremoniall and Iu-  
diciall belonged to the Jewes alone,  
the Morall to them and vs, and all  
mankinde.

**Q.** How did they belong to the  
Iewes?

**A.** Thus. The Ceremoniall be-  
longed to the ordering of their  
Church, the Iudiciall, to the gover-  
ning of their Common-wealth c.

c Rom. 9. 4.

**Q.** What is the Morall Law?

**A.** The declaration of Gods per-  
fect Justice, as the Gospell is the Re-  
velation of his mercy.

**Q.** What doth the Morall Lawe  
containe?

**A.** Perfect righteousness, that  
is, a commanding of all goodnesse,  
and

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and a prohibition of all euill.

CHAP. II.

Of the first Table, and first  
*Commandement.*

*Q.* How is the Law diuided?

*A.* Into two tables, the  
one contayning foure *Commāde-*  
*ments*, the other sixe.

*Q.* Why into two, and no more?

*A.* Because all righteousness is re-  
duced to two heads, namely towards  
God, or towards man.

Math, 22. 39.

10.

*Q.* What doe the first Table con-  
taine?

*A.* Perfect righteousness, and all  
holy duties, touching God and his  
worship.

*Q.* Which is the first *Commāde-*  
*ment*?

*A.* This, thou shalt haue no other  
Gods before me.

Exod. 10. 3.

*Q.* What is the substance of the first  
*Commandement*?

*A.* The choyce and inward wor-  
ship of the true God.

*Q.* What



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*Q.* What is the affirmatiue part of the first Commandement?

*A.* Chuse and worſhip the true God ſoꝝ thy God.

*Q.* What is the negatiue part of this Commandement?

*A.* Account not that to bee God, which by nature is not God.

CHAP. 12.

Of the Second, Third, and  
*Fourth Commandements.*

*Q.* **W**Hat is the ſecond Commandement?

*A.* Thou ſhalt not make vnto thee any grauen image a.

a Exodus 10. 4

*Q.* What is the ſubſtance of this Commandement?

*A.* The ſacred and ſolemnne worſhip of the true God.

*Q.* What is the affirmatiue part of it?

*A.* Thou ſhalt worſhip the true God as he hath commanded.

*Q.* What is the negatiue part of this Commandement?

*A.* Thou

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A. Thou shalt neyther woꝛship a false God, noꝛ the true God falsely.

Q. What is the third Commandement?

A. Thou shalt not take the Name of the Lord thy God in vaine, &c b.

b Exod. 20. 7

Q. What is the substance of the third Commandement?

A. The magnifying and glorifying of the true God in all things.

Q. What is the negatiue part of this Commandement?

A. Thou shalt not bereaue God of his honoꝛ due vnto him.

Q. What is the affirmatiue part of it?

Ans. In all things giue God his glory c.

c 1. Cor. 10. 31.

Q. What is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath day d.

d Exod. 20. 8.  
9. &c.

Q. What is the substance of this Commandement?

A. It sets downe the time allotted, and consecrated to the woꝛship and glorifying of God.

Q. What

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**Q.** What is the affirmative part of this Commandement?

**A.** Keepe holy the Sabbath day of the Lord.

**Q.** What is the negative part of it?

**A.** Pollute not the Sabbath of the Lord.

### CHAP. 13.

#### Of the second Table.

**Q.** **W**Hat doth the second Table containe?

**A.** True loue, and perfect righte-  
ousnesse towards our neighbour.

**Q.** How is it diuided?

**A.** Into sixe Commandements,  
which containe all duties of man to  
man.

**Q.** What is the first Commande-  
ment?

**A.** Honour thy Father and Mother, Exod. 20. 12.

**Q.** What is the substance of the first  
Commandement.

**Answ.** The preservation of our  
Neighbours honour and excellen-  
cie

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rie with our owne.

*Q.* What is the affirmatiue part of it?

*Ans.* Preserve by all meanes the dignity of thy neighbours persons.

*Q.* But who is our neighbour in this case?

*A.* All men, whether Superiours, Equals, or Inferiours b.

b Luke 10.29.

30.

*Q.* What is the negatiue part of this Commandement?

*A.* Debase not thy neighbour.

*Q.* What is the sixt Commandement?

c Exod. 20.13.

*A.* Thou shalt not kill c.

*Q.* What is the substance of this Commandement?

*Answer.* The preservation of our owne, and our neighbours life and health.

*Q.* What is the negatiue part of this negatiue Commandement?

*Answ.* Doe not hurt, nor hinder thine owne, nor thy neighbours life nor health.

*Q.* What is the affirmatiue part of it?

*A.* Pre-

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## Milke for Babes.

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Ans. **P**reſerue thy owne and thy  
neighbours life and health.

### CHAP. 14.

Of the ſeauenth, eighth and  
ninth Commandements.

**Q.** **V**What is the ſeauenth Com-  
mandement?

Ans. **T**hou ſhalt not commit Adul-  
tery a.

a Exod. 20. 14

**Q.** What is the ſubſtance of this  
Commandement?

Answer: **T**he preſeruation of our  
neighbours chaſtity and our owne.

**Q.** What is the negatiue part of this  
negatiue Commandement?

Ans. **T**hou ſhalt not hurt, nor hin-  
der thy neighbours chaſtity nor thy  
owne.

**Q.** **V**What is the affirmatiue part of  
it?

Anſw. **P**reſerue thy Neighbours  
chaſtity and thine owne.

**Q.** What is the eighth Commande-  
ment?

**C**

**A.** **T**hou

22      Milke for Babes.

**A. Thou shalt not steale b.**  
Exod. 20. 15.

**Q.** What is the substance of this Commandement?

**Answ.** The preservation of our Neighbours estate and our owne, and the maintenance of Justice in all dealing.

**Q.** What is the negative part of this negative Commandement?

**A.** Thou shalt not hurt nor hinder thy neighbours good.

**Q.** What is the affirmative part of it?

**Answ.** Thou shalt preserve and helpe to increase thy Neighbours goods.

**Q.** What is the ninth Commandement?

**A.** Thou shalt not beare false witness, &c. c.  
Exod. 20. 16.

**Q.** What is the substance of this Commandement?

**Answ.** The preservation of our Neighbours good name, and our owne.

**Q.** What is the negative part of this Commandement?

**A.** Hurt

Milke for Babes. 23

A. Hurt not the Neighbours good name, nor thy owne.

Quest. What is the affirmative part of it?

A. Preserve thy Neighbours good name, and thy owne.

CHAP. 15.

Of the last Commandement, and the use of the whole Law.

Q. VVhat is the last Commandement?

Ans. Thou shalt not coust thy neighbours house, &c. a.

a Exod. 20.

Q. What is the substance of this Commandement?

Answer. The rectifying of our thoughts, as the other were for ordering our consents, wordes and deedes.

Q. What is the negative part of this negative Commandement?

Ans. Thou shalt not hurt thy  
C 2 neigh

neighbour, no not in thought.

*Q.* What is the affirmatiue part of it?

*A.* **Wish and desire thy neighbours good in all things.**

*Q.* In which of the Commandements is originall Sinne forbidden?

*A.* **In the whole Law, but most properly in the tenth b.**

*Q.* What doth the Law bestow on the keepers of it?

*A.* **Justification, life eternall, and all happinesse c.**

*Q.* How is the Law to be kept?

*A.* **Perfectly in thought, Word and Deede, with all our heart, and all our Soule.**

*Q.* Who was euer able to keepe the Law thus?

*A.* **Adam in his innocency befoze he fell c.**



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CHAP. 16.

How the Law doth  
*drive vs to Christ.*

**Q.** **VV**hat doth the Law lay  
vpon the breakers of it?

**A.** Eternall death a. and as War- a Rom. 6. 23  
bengers to it, all infirmities, sick-  
nesses, plagues, and curses on body,  
goods, name, state and soule, that  
Gods Justice can inflict b.

**Q.** Who hath brooke the Lawe in  
this manner? b Deut. 28.  
16. &c.

**A.** All men that came of Adam c.

**Q.** What shall then become of all  
mankinde? c Rom. 3. 23  
and 5. 19.

**A.** The Law findes them vnder  
sinne, and therefore leaues them sub-  
iect to damnation d.

**Q.** Is there then no hope of the sal- d Rom. 3. 20  
uation of mankinde? 23.

**Ans.** None at all in the Justice of  
G O D, but in his Mercy there is  
hope e.

c Lam. 3. 22.

**Q.** Where hath God manifested  
C 3 that

## 26 Milke for Babes.

that mercy?

Rom. 1. 15. 16.

John. 4. 9.

A. In the Gospell f.

Q. What is the Gospell?

Rom. 1. 61.

A. It is the couenant of grace betwixt God and man g.

Q. How hath God reuealed his Mercy in the Gospell, or Couenant of Grace?

Ans. By allowing mankinde a Surety and Saviour, euen Iesus Christ, to whom wee must flie to escape the curse of the Law, and thus the Law is a Schoole-master, to bring vs to Christ h.

Gal. 3. 24.

And thus wee see the necessity of our Redemption, caused by our finnes and the Law: Let vs now bee instructed touching the Author and the meanes of our Redemption.

### CHAP. 17.

#### Of Christ Iesus the

Redeemer.

Q. **VV** Ho is the Redeemer of mankinde?

A. The

# Milke for Babes. 27

A. The second person in Trinity,  
now called by God his Father, Iesus  
Christ a.

a 1. Iohn 2.1.

Q. To whom is hee a Redeemer?

1. Tim. 1.15.

A. Onely to mankind, and to as  
many of them, as God elected to sal-  
uation b.

b Heb. 2.19.

Q. Who was this Iesus Christ?

A. The Sonne of God, and the  
Sonne of man c.

c Rom. 1.3.

Q. Why must the Redeemer be Man?

A. Because else he could not suffer d. d 1. Peter 3.1

Q. And why must he needs be God?

A. Because else he could not satisfie e. e 2. Cor. 5.19

Q. But why should Gods Sonne be  
the Redeemer, might there not haue bin  
some other?

Ans. No, for no man could saue  
himselfe, much lesse could he saue ano-  
ther, and no creature else could, be-  
cause none but Christ could both suf-  
fer and satisfie f.

f Acts 4.12.

C 4 CHAP.

## CHAP. 18.

Of Faith, and of the  
Creed.

**Q.** **H**OW doe wee know all this to  
be true?

Luke 2. 10.

**A.** By the Gospell, which brings  
the good newes of this Redēmer a.

**Q.** How doe we know the Gospell  
to be true?

Rom. 1. 17.

**A.** By Faith b.

**Q.** What is Faith?

**Ans.** A gift of God by which a  
man beleeuēs Gods worde to bee  
true c.

Heb. 11. 1.

**Q.** What are the things a Christian  
man ought by his Faith to beleeuē for  
saluation?

**Ans.** They bee contained in the  
Creede.

**Q.** Which is the Creede?

**Ans.** I beleeuē in God the Father  
Almighty, &c.

**Q.** What are the principall points  
contained in the Creede?

**Ans.** foure.

The

## Milke for Babes. 29

- The
1. Touching God the Father our Creator.
  2. God the Sonne, our Redeemer.
  3. The holy Ghost our Sanctifier.
  - 4 Concerning Gods Church.

Q. What is layde downe concerning God the Father?

A. That he is God almighty who made and maintaines all things d.

d Acts 17.24.

Q. What is to be beleueed touching the second Person?

Ans. Two things, one that hee wrought out our saluation: the other that he will giue vs possession of it.

Q. How did Christ worke out our saluation?

A. By this order, & these degrees.

1. He was incarnate for vs (1). (1) Iohn 1.14.
2. He suffered, died, and was buried (2). Rom. 13.15.
3. He rose againe from death (3). (2) 1. Cor. 3.
4. He ascended into heauen (4). (3) Rom. 4.25.
5. He sits at Gods right hand and makes intercession for vs (5). (4) 1. Cor. 15.4.

(5) 1. Pet. 3.22.

Acts 2.9.

(5) Heb. 11.12.

& 9.2,3, and

7.25.

Q. And

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**Q.** And when will he giue vs possession of glory and saluation?

**Ans.** When hee comes againe to

(6) Acts 10.42. Judgement (6).

**Q.** What is to be beleueed touching the Holy-Ghost?

**Ans.** That he is true God, and the sanctifier of all holy men (7).

(7) Acts 28.29.  
with Esay 6.9.

1. Iohn 5.7.

Rom. 1.4.

(8) 1. Cor. 1.2.

Ephes. 5.27.

(9) Mat. 28.19.

Rom. 3.29.

**Q.** What is to be beleueed touching the Church of God?

**A.** That it is holy (8) and Catholike, (9) that it is vniuersall ouer all the world, and that great priuiledges belong to it.

**Q.** What be these priuiledges?

**A.** These foure.

First, Communion of Saints (10).

Secondly, Forgiveness of sinnes (11).

Thirdly, Resurrection of our bodies (12).

Fourthly, Life euertlasting (13).

(10) Heb. 10.25

(11) Acts 26.18

(12) Acts 26.8.

Rom. 6.8. and

8.11.

1. Cor. 15.

(13) Mat. 25.46.

CHAP. 8.

Of particular, and saving  
faith, and how it is  
wrought.

Q. IS this faith sufficient for saluati-  
on?

Ans. No, but wee must apply all  
this to our selues a.

a Gal. 3. 20.

Q. How may we doe that?

Ans. By a speciall saving and iu-  
stifying faith b.

Q. What is that Faith more then the  
former?

b Rom. 5. 2.

Ans. A speciall grace of God in the  
soule, by which a man beleeueth his  
owne reconciliation with God, and  
saluation by Christ c.

Q. How doth God worke this  
Faith in men?

c Iob 19. 25.  
2. Tim. 1. 12.

A. By preaching the Word, and  
by his holy Sacraments, which are  
his owne Ordinances d.

d Rom. 10. 14.  
Acs 13. 46.

Q. How differ these two?

A. Thus,

## 32 Milke for Babes.

Ans. Thus, the Word containes the covenant of God: and the Sacraments are seales, confirming the covenant e.

c Rom. 5. 11.

*Quest.* Who are to preach the Word, and to administer the Sacrament?

Ans. Our Pastors and Teachers, who are therefore called Gods Ministers and ours f.

f 1. Cor. 5. 13. 19

*Quest.* And what must wee do our selves?

Answered. First, diligently frequent the Congregations. Secondly, pray for a blessing on Gods Ordinances g.

g Acts 13. 44.

Rom. 15. 30.

Ephes. 6. 18. 19.

Thel. 5. 23.

### CHAP. 20.

## Of the Sacraments, and of Baptisme.

Q. **VV**hat be the Sacraments?

A. Outward visible signes, evidences, and assurances of inward and invisible blessings 2.

2 Rom. 4. 11.

Q. Who



## Milke for Babes. 33

Q. Who ordained the Sacraments?

A. Onely God: for they bee parts of his worship, and seales of his Covenants b.

b Genesis 17.  
Exodus 11.

Q. How many Sacraments be there in the new Testament?

Ans. Two, Baptisme, and the Lords Supper, which succede Circumcision, and the Passcouer in the Old Testament c.

c Mathew 28.  
1. Cor. 12.

Q. What are the essentiall parts of every Sacrament?

Ans. Two, the one outward and visible, the other inward and invisible represented thereby d.

d 1 Peter 3. 21.

Q. VVhat is the Sacrament of Baptisme?

Ans. The Sacrament of our admission and entrance into the Church and household of God e.

e Gen. 27.

Q. What is the outward thing in it?

f Acts 2. 28.

A. Water and the washing of the body in water f.

f Mathew 3. 16.

Q. And what is the inward and spirituall blessing?

A. The washing of the Soule, in the blood of Iesus Christ g.

g 1. Peter 3. 21.

Q. Who Iohn 1. 33.

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**Q.** Who are capable of this Sacrament?

**A.** Believers and the children of believers h.  
h Acts 8.36.37

**Q.** Is this Sacrament necessary to saluation?

**A.** Yes, to all that can aske and take it i.  
i Iohn 1.5.

### CHAP. 21.

## Of the Sacrament of the Lords Supper.

**Q.** What is the Sacrament of the Lords Supper?

**A.** The Sacrament of our communion and fellowship with Christ and with God by Christ a.  
a 1. Cor. 10. 16.

**Q.** Why is it called the Lords Supper?  
i. Iohn 1. 3.

**A.** Because Christ ordained it at his last Supper b.

**Q.** Why is this Sacrament often administred, and Baptisme but once?  
b Math. 26. 26.

**A.** E

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A. E

# Milke for Babes. 35

Ans. Because it sufficeth to be  
once bozne, but wee must often bee  
fed c.

Q. When is one olde enough to  
receiue?

c Iohn 7.3.

Iohn 6. 36.

Iohn 4.15.

A. When they haue knowledge  
and deuotion d.

d I. Cor. 11. 28.

Q. What is the outward thing in  
this Sacrament?

A. To eate and drinke, Bread  
and Wine, set apart for that vse c.

c I. Cor. 11. 23.

Q. What is the inward and spiri-  
tual?

A. To feede on Christ by Faith  
and Loue f.

f I. Cor. 11. 24.

Q. What must wee doe before we  
receiue?

Iohn 6. 35. 36.

&c.

A. Bee reconciled to G O D by  
repentance, and to our neighbours by  
charity g.

Q. What gesture is fittest to receiue  
it?

g I. Cor. 11. 28

A. That which is most humble,  
because then wee shew the Lords  
death h.

h I. Cor. 11. 26.

Math. 5. 23.

Q. What must wee doe when wee  
are receiued?

A. Not

A. **N**ot drinke and play, but as at all times, so that day especially we ought to practise holinesse and sanctification i.

i Leuiti. 11. 44.

Exod. 12. 8. &

13. 6. 7.

1. Pet. 1. 14. 15.

k 2. Cor. 7. 1.

1. John 3. 3.

1. Cor. 6. 11.

Q. What needes that, seeing, we are iustified by Christ?

Answer. **W**e cannot be saved but lesse we bee sanctified as well as iustified k.

## CHAP. 22.

### Of the worke of *Sanctification.*

Q. **W**Hat is the worke of Sanctification?

Answer. **A** worke of the Holy Ghost, by which such as are redeemed, are made new creatures, and enabled to doe good and Holie workes a.

a 1. Thess. 4. 3.

Q. How doth the Holy Ghost sanctifie vs?

Answer. **B**y his owne worke and blessing on the Word of God and Sacra

Sacraments b.

b Iohn 15.3  
Psalme 119.

*Q.* What be the parts of sanctification?

*Ans.* Two; **P**ortification and **V**ivification c.

c Rom. 6.11

*Q.* What is Mortification?

*Ans.* **T**he killing of our corruption, and weakening of sinne in vs d.

d Romanes 6

*Q.* And what is Viuification?

*A.* **T**he quickning by of grace and holiness in our Soule c.

c Romanes 6  
Psalme 119.3

*Q.* How are these wrought in vs?

*Ans.* **B**y the vertue of **C**hrist his death, and resurrection applyed vnto vs in the **W**ord and **S**acraments f.

f Rom. 6.4.9.  
Psal. 119. 50.

D CHAP.

CHAP. 23.

Of Repentance, and good  
workes, the fruites of  
Sanctification.

**Q. VV**hat bee the fruites of Sanctification?

**A. Two, Repentance and good workes a.**

Mathew 3.3.  
As 26.20.

**Q.** What is Repentance?

**Ans.** A heartie sorow for our sinnes, ioyned with amendment of life b.

1. Cor. 7.9.10  
As 2.38.26.

**Q.** When is it good to Repent?

**Ans.** Repentance is neuer too late, but that is best that is bee, times c.

Eccle 12.1.  
Kings 18.12.

**Q.** Where is Repentance commanded?

**Ans.** Not in the Law, but in the Gospell d.

Dout 27.16.  
Mathew 3.2. &  
17.

**Q.** What be good workes?

**Ans.** Such as God hath commanded vs to doe, or promised a blessing

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bleſſing if we doe them e.

*Q.* How muſt a good Worke bee done?

e Eſay 1. 12.

Micah 6 3.

Eſay 56. 1, 2.

*A.* With two conditions.

Fiſt, with Faith in Chriſt.

f Rom. 14. 23.

Secondly, in obedience to Gods will g.

g Ephe. 6. 5, 6.

## CHAP. 24.

### Of the workes of Piety, and of Prayer.

*Q.* **VV**hat bee the kindes of good workes?

*A.* Three.

of Piety towards God.  
of Charity towards the  
people.  
of Juſtice towards all  
men.

*Q.* What bee the workes of Piety?

*Anſw.* The duties of Gods worſhippe, which are commanded in the

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first Table, a chiefe whereof is prayer.

*Q.* Why do you call Prayer a chiefe worke of Pietie?

*A.* For two causes. First, Prayer sanctifies all the rest a; againe, the rest are but sometimes to be done, but prayer continually b.

1 Tim. 4. 45.

1 Thess. 5. 17.

*Q.* How can we alwayes pray, seeing we must worke in our callings?

*Ans.* We may alwayes lift up our hearts to God, and that is the chiefe thing in prayer c.

Exod. 14. 15.

1 Tim. 8. 26.

1 Sam. 119. 58

1 Sam. 50. 15

*Q.* What is the parts of Prayer?

*Ans.* Two: Petition, and thankes giuing d.

*Q.* What is the Petition?

*A.* When we aske of God any good thing, or the removing of any euill e.

Isay 26. 16.

Mathew 7. 7.

*Q.* What is thankesgiuing?

*A.* When wee giue God thankes for receiuing of any good, or removing any euill f.

1 Sam. 30. 11

and 116. 12

116. 12, 13.

CHAP.



CHAP. 25.

Of the Circumstances of  
Prayer.

**Q. VV**Ho is bound to pray?

**Ans.** Every one, for  
every one hath neede a.

a 1. Tim. 2.8.

**Question.** To whom are wee to  
pray?

Rom. 3. 23.

**Ans.** Onely to God: for hee can  
onely helpe b.

b Psalme 50.

**Question.** In whose name are we to  
pray?

Rom. 10. 14.

**Ans.** Onely in the name and  
mediation of Iesus Christ the Son  
of God c.

c Ioh. 14. 13.

**Q.** Where are we to pray?

1. Tim. 2. 15.

**A.** In every place, for God is pre-  
sent every where d.

d 1. Tim. 2. 8.

**Q.** When are we to pray?

**A.** In publike when the Congre-  
gation meetes, in private on all oc-  
cassions, especially at morning, at  
evening and at meate e.

e Lam. 3. 41.

Psal. 119. 164.

D 3

**Q.** In Psalme 55. 1.

*Quest.* In what tongue may wee pray?

*Ans.* In any wee vnderstand, else in none f.

1. Cor. 14. 15.  
16.

*Quest.* In what Iecture are wee to pray?

Micah 6. 8.

Isaings 8. 22.

4.

*Ans.* In the humblest, because wee are petitioners g.

*Q.* For whom are we to pray?

*A.* For our selues and all men, euen our enemies h.

1. Tim. 2. 1.

Isay 53. 12.

Mathew 5. 44.

*Q.* With whom may we pray?

*Ans.* With any, who pray to the true God in the name of Iesus Christ i.

1. Cor. 1. 2.

## CHAP. 26.

### Of the Lords Prayer.

*Q.* **H** Aue we any direction or patterne for our prayers?

*A.* Yes, the best that can be, one of Christs owne making, called therefore the Lords prayer, Our Father, &c. a.

a Mathew 6. 9.  
Luko 11. 2.

*Q.* What

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**Q.** What is contained in the Lords Prayer?

**Ans.** Three things.

**Preamble.**

**Prayer:**

**Confirmation of all.**

**Q.** Which is the Preamble?

**Ans.** This. Our Father which art in Heauen.

**Quest.** What contains the Preamble?

**Ans.** A description of God our Father, to whom we ought to pray.

**Q.** And how is hee there described?

**Ans.** By two things, the first shewes his willingnesse to heare vs, for he is Our Father: the latter, his ability to helpe vs, for He is in Heauen, and hath it at his command b.

b Esay 49.15  
Psalmc 115.

**Q.** But if God be euery-where, how is he sayd to be in Heauen?

**Ans.** Not that hee is contained or included there: for Hee fills Heauen and earth. But that his Maiestie, Power and Glozy, shines and appears there especially c.

c 1. Kings 8.2  
Esay 66.1.

## CHAP. 17.

Of the Petitions in the  
*Lords Prayer.*

**Q.** **VV**hat is contained in the Prayer?

**A.** Two things, Petitions and Thankesgiuing.

**Q.** What be the Petitions?

**A.** Sixe in all, and they bee of two sorts.

Some concerning God.

The rest our selues.

**Q.** Which bee they that concerne God?

**A.** Three. The first wisheth that his Name may bee halloved, that is, honoured and bled reuerently a.

The second, that his Kingdome and Gospell may be aduanced b.

The third, that his will may be fulfilled of vs and all creatures c.

**Q.** And what are they that concerne our selues?

**A.** Three

Deut. 28. 58.

Psal 67. 1. 3.

Math. 26. 39.

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**A.** *Thres moze.* The first asks all things needfull for this life, vnder one most principall, namely Bread d.

d Psal. 104. 15.  
Ezekell 4. 16.  
Leuit. 26. 26.

The second prayes for forgiveness of our sins, conditionally, as wee forgive others e.

e Dan. 9. 18. 19  
Mathew 6. 14.

The third prayes for Deliverance from the Diuell, and the daunger of temptation f.

Marke 11. 15.

*Quest.* And what is the Thankesgiuing?

f Psalme 91. 41  
Reuel. 3. 10. 15.

*Ans.* In these wordes, where wee acknowledge the Kingdome, Power and Glozy, belong to God for ever and ever g.

*Q.* And what is the seale or confirmation of this prayer?

g 1. Chron. 29.  
10. 11. 12. &c.

**A.** The word *A M E N*, whereby our Faith subscribes and sayth, So bee it Lord, or it shall be so h.

h 1. Cor. 14. 16.

*Quest.* Is it lawfull to say this prayer?

**A.** Yes, for sayth Saint Luke, when you pray, say, Our Father, &c. i.

i Luke 11. 2.

*Q.* And is it lawfull to make other prayers like to it?

**A.** Yes, for so sayth Saint Matthew,

thew, after this manner theretore pray  
 k Mathew 6.9. you k.

## CHAP. 28

Of workes of Mercy,  
 or Charity.

**Q.** Are the workes of Piety sufficient for saluation?

Ans. No, Christians must also performe workes of Mercie and Justice a.

a Ephes. 2. 10.  
 Mat. 25. 35, 36.

**Quest.** Where bee they commanded?

Ans. In the second Table of the Morall Law.

**Quest.** What bee workes of Mercy or Charity?

Ans. Such as wee ought to doe to them that bee poore, or in some distress b.

b Math. 25. 53.  
 Deut. 15. 7.  
 Psalme 41. 1.

**Quest.** How many bee the workes of Mercy?

Ans. Of two sorts, either to the soules or bodies of our brethren.

**Q.** What

# Milke for Babes. 47

**Q.** What be the workes of Mercy to the soules of our brethren?

**A.** These. 1. To informe and instruct the Ignorant c.

c Rom 2.29.

2. To bring home him that is out of the way d.

d James 5.20.

3. To admonish him that is faulty e.

Exodus 23.4.

e 1. Thes. 5.14.

4. To encourage and confirme him that doth well f.

Leuiticus 19.17

5. To comfort them that are in distresse g.

f Acts 14.21,22

g 1. Thes. 5. 14.

**Q.** What bee the workes of Mercy towards the bodies of our brethren?

**Ans.** These. 1. To feede the hungry h.

h Math. 25.35.

2. To cloath the naked i.

i Math. 25.36.

3. To visite the sick, or the prisoners k.

k Mat. 25.35.

l Exod. 23. 5.

Plalme 82. 4.

4. To relieue the oppressed l.

Deut. 27. 19.

5. To bring the blinde into the way m.

m Deut. 27.18.

n Mat. 5. 42.

Deut. 15 7,8.

6. To giue and lend where neede is n.

Psal. 37.21.26.

Iohn 3.17.

7. To lodge poore strangers o.

o Math. 25.

35,36.

Heb. 13.2.

CHAP. 29.

Of workes of Iustice, or  
*Righteousnesse.*

Q. **V**hat bee the workes of Iustice?

Ans. Such workes of honesty and faire dealing, as wee are bound to performe to every man a.

a Rom. 13.7.

Q. When are workes of Iustice to be performed?

A. In the workes of our callings, and in all our bargaines and dealings with men b.

b 1. Thes. 4. 6.

Exodus 12. 49.  
and 23. 9.

Q. With whom must wee deale iustly?

Ans. With every man, friend, or foe, superiour, or inferiour, good or bad, or of what religion soeuer he be c.

c Mat 5. 43. 44.

Q. What be the parts of Iustice?

Ans. Two. First to doe right to all, wrong to none d.

d Rom. 13. 7.

Secondly, if wee haue done wrong,  
to



to make restitution e.

**Q.** What rules doth the Holy Ghost  
giue vs for our direction in Iustice, and in  
doing right to all men?

e Luke 19.8.

Exodus 21.28

& 22.1, &c.

**A.** These in the Old Testament.

First, thou shalt not steale, nor deale  
falsely, nor lie one to another f.

f Leuiti. 19.11

Secondly, thou shalt not defraud  
thy Neighbour, nor rob him, nor keepe  
his due from him g.

g Leuiti. 19.13

Thirdly, thou shalt loue thy neigh-  
bour as thy selfe h.

h Leuit. 19.18

**Q.** And what rules or directions haue  
we in the new Testament?

**A.** These. First, **O**we nothing to  
any man but loue i.

i Romanes 13.8

Secondly, **G**ive to every one his  
due k.

k Romanes 13.7

Thirdly, **L**et no man defraud o: go  
beyond his brother in any matter l.

l 1: Thess. 4.6.

Fourthly, **W**hatsoever you would  
that men should do to you, do you the  
same to them m.

m Ma. b. 7.12.

CHAP.

CHAP. 30.

Of the reward of good  
workes.

**Q.** Why should Christians doe  
good workes?

**Ans.** For these causes.

**First**, to obey Gods commande-  
ment, and doe his will a.

**Secondly**, to honour God, and his  
holy Religion b.

**Thirdly**, to make sure their owne  
election c.

**Q.** Is there any reward for good  
workes?

**Ans.** Yes, the least good worke  
shall be rewarded d.

**Q.** May wee then merit by our  
good workes?

**Ans.** No, but the rewarde is  
given in Gods mercy, through  
Christs merits e.

**Quest.** What reward doth God  
give vs by his mercifull Covenant

a Psalme 119.4

b Mathew 5.

1. Peter 3.9.12

c 2. Peter 1.10.

1. Tim. 6.18.19

d 1. Cor. 15.58.

Mathew 14.42.

e Rom. 6.23.

Luke 17.10.

# Milke for Babes.

51

Christ?

A. Some in this life, but more in the life to come f.

fr. Tim. 4. 8.

Q. What rewarde haue wee in this life?

Ans. Thre. First, his loue and fauour g.

g 1. Iohn 4. 10.

Secondly, the peace and comfort of good conscience h.

h Rom. 14. 17.

Thirdly, all blessings needefull for this life i.

i Psa. 34. 9. and

Q. And what reward in the life to come?

84. 11.

Math. 5. 32. 33.

A. Eternall life, or euerclastingaluation k.

k Math. 25. 46.

Q. What shall we enjoy there?

A. Perfect happinelle, consisting in two things.

First, a freedome from all euill and sinne l.

l Esay 11. 9.

Secondly the fruition an enioying of all good to soule and body for euer, more m.

Reue. 22. 9. &

21. 4.

Q. And what is the portion of the wicked that want Faith, and feare of God, and do no good workes?

m Reue. 7. 17.

& 21. 22. 23.

A. A double portion, part in this life,

52 Milke for Babes.

life, and part in that to come.

*Q.* What haue they in this life?

*A.* Gods curse without, and  
n Deut. 28. 15. ill conscience within n.  
20. &c and 65.

*Q.* And what in the life to come?

*Ans.* Everlasting separation from  
God, and eternall damnation in he  
with the diuell and his angels o.

o Math. 25. 41.

2. Thess. 1. 8. 9.

An





## An houshold Prayer for the Morning.



**T**hou most mighty Creator, Preseruer, and Sauer, our of our soules and bodies, wee here acknowledge to thy Glozy, that

it is onely through thy Power, and Mercy, we haue enioyed the rest, and escaped the dangers of the night past: for, wee confesse wee haue deserued, that the darkenesse of Death should haue seized vpon vs, and giuen vs vp into the hands of eternall darkenesse, because wee haue spent our Liues in the deedes of darkenesse: Blessed therefore bee

thy

thy holy Name, for that thou hast not dealt with vs according to our deservings. And now wee humble our selues before thee, and pray thee on the knees of our hearts, that as thou hast deliuered vs from the darkenesse of the Night, so thou wouldest deliuer our Soules from the spirituall darkenesse of Sinne, Erroꝝ, Superstition and Idolophanenesse, that so wee may neuer come within the daunger of eternall darkenesse : And as thou hast restored to vs the light of this Life, so good LORD vouchsafe to enlighten our hearts with the better light of thy heauenly truth, and holy Grace : That as the light of this World sufficiently shewes vs our way, and directs our steppes and actions of the Body : So the Spirit and Grace of Christ Iesus, shining in our Soules, may shew vs the way to walke in, leade vs in the way euerlasting, and guide our feete in the way of peace. And thou

thou most mercifull God, who hast giuen our bodies rest and sleep, we beseech thee in thy greater mercy, giue rest to our Soules, and sweete peace vnto our consciences this day, and all our dayes: and thou that hast deliuered vs from the perils of the Night, saue vs from the sinnes of this day, and deliuer vs from the sacre greater dangers, which our sinnes may pull vpon vs.

O Lord wee goe into the World, and can hardly haue to doe with it, but the contagion of sinne, will catch hold of vs, Lord teach vs with heauenly wisdom, to see and auoid the same: arme vs with heauenly courage, to breake through the snares which sinne and Sathan, and the wicked world shall lay in our way. And thou that art the God of blessing, vouchsafe to blesse vs this day in our soules and bodies, in the vse of both our callings, generall as wee are Christians, and members of thy Church, and personall, as wee are

members of this common-wealth:  
In our personall callings Lord  
enable vs to loue our Neighbour as  
our selues, and to doe to euery one  
as wee would haue them doe to vs:  
and giue vs a conscionable care of  
such duties as belong vnto vs,  
make vs faithfull, labozious and di-  
ligent in the discharge of them, yet  
suffer vs not so farre to be carried a-  
way with the cares of the world, and  
the labour of our callings, as that we  
should neglect the duties of Piety  
and godlinesse, commanded vnto  
vs in our generall calling; but teach  
vs gracious G D D, to ioyne the  
practise of these both together, and  
neuer to separate them whilest wee  
liue in the world, but that in the one  
wee may labour faithfully to serue  
our bzethzen, and in the other, ze-  
lously to serue and glorifie thee our  
G D D; That thus wee may with  
cheerefull hearts, and good consci-  
ces, spend our dayes, and waite for  
our consummation in Heauen, when  
our



for the Morning. 57

our dayes on earth shall bee accomplished : And when these dayes and nights, which now eate vp our liues, shall haue an ende ; wee may then escape the eneuellasting night , and enioy the blessed fruition of that bright and ouer-shining Day in thy Kingdome , where all our cares and cumbers , our toyles and troubles , our wrongs and oppressions shall haue an end , where all teares shall bee wiped from our eyes , and where with thee , the blessed God, the Father , the Sonne , the Holy Ghost , and with Iesus Christ , in our owne flesh , and with all the holy Angels , and the Saints gone before vs , wee shall receiue the rewarde of our labours , the issue of our hope , the end of our faith , and saluation of our soules , through the blessed and glorious merits of our onely Lord and Saviour Iesus Christ , in whose most holy Name wee recommend to thy mercy , thy whole Church : and these especially , whereof thou hast

made vs members, and beseech thee  
for thy speciall blessing vpon our  
gracious Soueraigne Lord King  
James, Prince Charles, the Prince  
and Princesse Palatine: This whole  
State, and all whom thou hast set  
ouer vs in Church or Common-  
wealth: vpon the Ministry, with  
our Uniuersities, the Magistracy,  
with the Judges, and Iudges of  
Court, vpon our brethren in Vir-  
ginia, and Sommer Islands, and all  
that helpe to beare thy name vnto  
the Gentiles: whose conuersion  
Lord wee beseech thee hasten, as also  
the restoration of the Iewes, thy an-  
cient and beloued people. As for the  
Turke and Pope, and all the knowne  
enemies of thy Grace and Glorie,  
conuert them Lord, if they belong  
to thee, else remove them out of the  
way, and let them goe to their owne  
place. Remember all thy Children  
afflicted in minde or distressed in  
body, and all those whom we ought  
peculiarly to pray for: Lord blesse  
them

for the Morning. 59

them and vs, and heare vs for them,  
and them for vs : and Christ Iesus  
our glorious Mediatour for vs all:  
In whose Name we offer to thy Ma-  
iesty our soules and bodies, and this  
our poore Morning sacrifice, in that  
most holy and perfect prayer that hee  
hath left vs.

**O** Vr Father which art in Heauen,  
hallowed bee thy Name : Thy  
Kingdome come : Thy will be done  
in earth, as it is in Heauen : Giue vs  
this day our daily Bread : And for-  
giue vs our trespasses, as wee forgiue  
them that trespass against vs : And  
leade vs not into temptation : But  
deliuer vs from euill : For thine is  
the Kingdome, the Power, and the  
Glory, for euer and euer. Amen.

**T**HE grace of our Lord Iesus  
Christ, the loue of GOD our  
Father, and the comfortable fellow-  
ship of God the Holy Ghost, be with  
vs, both now and for euer, Amen.



## An household Prayer for the Euening.



**M**ost Mighty Lord  
God, and mercifull  
Father, the day is  
thine, & the night  
is thine, thou hast  
created the Light &  
the Sun, and calst  
for darkenesse at thy pleasure: blessed  
for euer be thou, who giues vs the rest  
of the night, and comfozt of the day:  
And now we confesse to thy glozy, O  
Lord that euen for the sinnes of this  
day, if thou shouidest call vs to ac-  
count, we were not able to abide it, for  
we haue sinned against thee this day,  
both in Omission of good, and in do-  
ing

for the Euening. 61

ing of euill, both towards thee, and  
towards our brethren, we haue not  
dealt with others, as we would haue  
them deale with vs, wee haue taken  
vnlawfull liberty to our selues, in  
thoughts, words and deeds, wee haue  
abused thy good creatures to glutto-  
ny, drunkennesse, wantonnesse, or  
excesse, we haue delt either negligent-  
ly or vnfaithfully in our callings:  
and all this, O Lord, and much more,  
because wee haue not set thee before  
our eyes, nor nourished thy feare in  
our hearts. To vs therefore in ius-  
tice, belongs nothing but shame and  
confusion. For thou art a righteous  
and a powerfull God, and wee con-  
fesse there is good cause, that thy ius-  
tice should condemne vs, and thy  
power confound vs: Haue mercy  
therefore vpon vs O merciful father,  
euen for thy Sonne our Lord Iesus  
Christis sake, forgive vs all that is  
past, and remember that he came into  
the world, to saue sinners: wee haue  
sinned, O Lord, and haue need of thy  
mercy.

mercy : O Lord , shew thy mercy  
 vpon vs, and graunt vs thy saluati-  
 on : And seeing thy promises are ef-  
 fectuell to none , but them that be-  
 leue , O LORD , increase our  
 faith in thee , and in all the sweete  
 promises of thy Worde , let vs take  
 holde of them , beleue them , and rest  
 vpon them in life and death. And  
 forasmuch as pardon is not giuen  
 but to the penitent , O LORD  
 worke in vs true repentance for  
 all our sinnes past. Let vs so-  
 row more for sinning against thee,  
 then for all the wants and mise-  
 ries, crosses and losses of this worlde:  
 And Lord make vs new creatures,  
 worke in vs reformation and a-  
 mendement of life , and euery day  
 wee liue , let vs grow in grace and  
 spirituall strength , that as wee  
 are dayly elder , so wee may bee  
 better , and the nearer wee drawe  
 to our ends , grant Lord , wee may  
 drawe the nearer to thee , and to e-  
 uerlasting happinesse with thee in  
 Christ

for the Euening. 63

Christ Iesus. And now beeing  
reconciled to thee our God, giue vs  
leauie to call for a blessing vpon vs  
and our labours in our callings this  
day, for without thee O Lord all  
is in vaine, though wee rise early  
and goe late to bed, and eate the  
bread of carefulnesse: Blesse vs  
therefore most blessed God, and all  
the workes of our hands, Lord re-  
warde what is well done, and par-  
don what is amisse, giue vs also  
good Lord hearts humbled vnder  
thy Iudgements, thankesfull for  
thy mercies and contented in our  
places with the portion thy pro-  
vidence assignes vnto vs, and teach  
vs to waite on thee, and on thy  
good prouidence in all our needes  
and necessities of soules and bodie.  
And let nothing of this world trou-  
ble our hearts, O Lord our God,  
but let vs haue grace to beleue  
that thou who hast giuen Iesus  
Christ to saue vs, canst deny vs no-  
thing: thus good Lord let vs line  
the

the life of Faith, whilst we are heere, that after this life ended, wee may receiue the end of our Faith, the saluation of our soules, through Iesus Christ our Lord. In whose Name and mediation wee recommend to thy mercy, thy whole Church, and all whom wee any way ought to pray for, as well as if wee had named them particularly: for thou knowest them all O Lord, better then wee, and what they neede for soule and body, Lord bee mercifull to them and blesse them, as our soules, make vs partakers of their prayers, and them of ours, and let thy protection bee ouer them and vs, and all ours this night following, giuing vs the rest and sleepe thou knowest needefull for these poore and vile bodies, and thereby enabling vs to the duties and burdens, which the day following shall bring vpon vs. Heare vs for our selues good Lord, and for all thine, and for euery one of vs in this familie, from  
the



for the Euening. 65

the highest to the lowest, (for with thee is no respect of persons) and answere vs in these, and all other good blessings, which thou knowest good for vs, and make vs truly thankfull for thy many good blessings, this day, and all our dayes, bestowed on vs, euen for thy merits and blood-shedding of Iesus Christ, To whom blessed Father, with thee, and the Holy Spirit of Grace, our onely and eternall God, be prayse and glory, now and euermore,  
Amen.

**T**he grace of our Lord Iesus Christ, the loue of God our father, and the comfortable fellowship of God the Holy Ghost, be with all Gods children, and vs in this family, in our Soules and Bodies, this night, and euermore,  
Amen.

Graces

## Grace before Meate.

**O** Lord, without whose blessing nothing is eyther holy oꝝ whole some to soule oꝝ body, we beseech the pardon our sinnes, the cause of all thy curses: grant thy blessing vpon vs and these thy creatures pꝛouided foꝝ vs; sanctifie vs foꝝ thy seruice, and them foꝝ our comfortable and holy vses, in Iesus Christ, our Redeemer and Saniour, Amen.

## Another.

**M**ighty Lord of Heauen and Earth, who hast created all things foꝝ Man, and Man foꝝ thy selfe: we beseech thee, as thy power and mercy hath pꝛouided these thy creatures foꝝ vs, so grant thy gracious blessing on vs, and them, that they may be comfortable to vs, and we moze seruiceable to thee, in Iesus Christ our Lord, Amen.

Grace

## Grace after Meate.

blessing  
 2 whole  
 seech the  
 of all thy  
 pon be  
 ided for  
 uice, and  
 nd hol  
 edeeme  
**M**ighty God and mercifull Fa-  
 ther, blessed and praised be thy  
 great and holy name, for these and all  
 thy better blessings to our soules and  
 bodies in Iesus Christ: Lord grant  
 we may vse them, and the strength  
 we receiue by them, to the glory of  
 thy name, seruice of thy Church, and  
 furtherance of our owne Saluation  
 in Iesus Christ our Redeemer, and  
 Saviour, Amen.

## Another.

en and  
 ated a  
 for thy  
 y powe  
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 y grac  
 n, tha  
 os, an  
 in Iesu  
**W**e blesse thy Name O Lord,  
 for feeding our bodies, now  
 and all our liues, with thy good crea-  
 tures. We beseech thee feede our  
 soules with that better fode, that  
 fadeth not: But endureth to e-  
 verlastig life. Blesse thy whole  
 Church, the Kings Maiesty, these  
 Realmes, the Christian plantation

Grace

in

in Virginia, and all whom thou hast  
 bound vs to pray for, forgive our  
 sinnes, and the sinnes of our Nation  
 ons, grant vs in this world thy Com-  
 pell, and peace, and eternall glo-  
 ry with thee in Heauen,  
 by Iesus Christ,

Amen.

(\*)/

FINIS.



hou haſt  
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ur Pati  
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en,

